

نصيحتي للنساء

قضايااتهم العر

فتاوى للنساء

My Advice to the **women**

*issues pertaining to the
woman & religious verdicts
for women*

By the Shaykhah:

Umm 'Abdillaah al-Waadi'iyyah

With the introduction and review
of the Esteemed Shaykh:

Abuu 'Abdur-Rahmaan

Muqbil ibn Haadee al-Waadi'ee رَحِمَهُ اللهُ

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Foreword for the English Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are for Allaah and may the salutations and the du'aa of salaams be upon the Prophet ﷺ and I bear witness that no deity has the right to be worshipped except Allaah alone, having no partners and I bear witness that Muhammad is His slave and Messenger.

Indeed the brother, Abul-Layth, has performed the task of translating *My Advice to the Women* [Darul-Hadeeth edition] into the English language so that those who do not know the 'Arabic language are able to benefit from the book.

I truly advise the non-'Arabic speaking women, those who seek the correct methodology, in which there is no crookedness, to devote their attention to gaining the 'Arabic language and understanding of it in order that they may gain understanding of the Book of Allaah and the Sunnah of the Prophet ﷺ, for they are both authentic, free from doubt and deviance and misguidance.

There is no way of knowing this except by studying the 'Arabic language, for indeed the Qur'aan and the Sunnah are both 'Arabic as Allaah ﷻ has said,

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ﴾

"An 'Arabic Qur'aan without crookedness so that you may become of those who fear [Allaah]."

[Sooratur-Zumar 39:28]

And He ﷻ has said,

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٧﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٢٠﴾﴾

﴿قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٢٠﴾﴾

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"And verily it is most certainly Revelation from the Lord of all that exists. The trustworthy spirit [Jibreel] descended with it upon your heart so that you can be of the warners in a clear 'Arabic language."

[Sooratush-Shu'araa 26:192-195]

And as Allaah ﷻ has said,

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

"Verily we descended it as an 'Arabic Qur'aan, so that you may understand."

[Soorah Yoosuf 12:2]

And as Allaah ﷻ has said,

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

"Verily We made it an 'Arabic Qur'aan so that you can understand."

[Sooratur-Zukhruf 43:3]

And it should be known that the 'Arabic language is superior over all other languages, however in light of this many of the sons and daughters of the Muslims today shun away from it (i.e. the 'Arabic language) choosing to follow the ways of the West. This is surely one of the signs from the signs of prophecy of the Prophet Muhammad ﷺ. He has indeed informed us that his nation would follow the Jews and the Christians. He said this as a warning to his nation from following the ways of the kuffaar, not in support of that action. Therefore, be conscious of this, may Allaah grant you success.

And all praises belong to Allaah, the Lord of the 'Aalameen.

Written by:

Umm 'Abdillaah al-Waadi'iyyah

An Introduction of Shaykh Muqbil Ibn Haadee Al-Waadi'ee

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to the Lord of creation, and may the peace and blessings of Allaah be upon His trustworthy Prophet Muhammad, his family, and his companions. I bear witness that there is no deity worthy of worship other than Allaah, and I bear witness that Muhammad is His Servant and Messenger.

As to what follows:

This is an advice to the women, followed by questions and answers presented to women, and it was from them that we received a response. However, I have selected the response of one of them to be included in *Advice for the Women*.

As for "The Advice":

Then it is applicable for the women of this land (Yemen) specifically, because indeed, they are severely lacking a fundamental understanding (of the Religion).

The people as they relate to the affair of women can be divided into three categories:

One Category: Those who grant them free reign to leave, do as they so please, and travel without a *Mahram*. They freely mix with men in the schools, universities, in the workplace, at social circles as well as in hospitals and other than that from the worldly pursuits; in which the affairs of the Muslims have become chaotic – even Europeanized, and to Allaah we belong and to Him we shall all return.

Another Category: Those who neglect the women and leave them uneducated like cattle, so much that they know nothing from that which Allaah has made obligatory upon them. This woman is

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subjected to trial, to opposing the orders of Allaah, and even to the corruption of her own family, just as she is susceptible to answering the invitation of every evil call.

The Moderate Category: Those who educate them concerning the limits of the Book and the *Sunnah* while implementing the statement of Allaah ﷻ:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ

وَالْحِجَارَةُ

"O you who believe! Protect yourselves and your families from a Fire whose fuel is people and stones."

[Soorah at-Tahreem 66:6]

Also, from what has been confirmed in the *Saheehayn* (*Saheeh al-Bukhaaree* and *Muslim*) upon the authority of Ibn 'Umar ؓ who said that the Messenger of Allaah ﷺ said:

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.»

"Each of you is a guardian, and each of you is responsible for those under his care."

The opponents of *Islam* are adamant about misguiding the woman with a number of deceptive calls, and to Allaah we belong and to Him we shall all return.

In light of this, it is a tremendous obligation upon the woman to advise her sisters and invite them to Allaah, and warn them from the people of trials – both men and women – who may appear attractive to the believers, as well as the people who have been tried by them from amongst the men and women. By doing so, the void will be filled regarding this matter.

As for the establishment of lectures and symposiums, to be attended by both men and women, then this is from the affairs that did not occur during the time of the Prophet ﷺ. In addition, the woman at these gatherings are not safely guarded so the corruption in these symposiums is greater than the benefit.

The Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allaah, and may the peace and blessings of Allaah be upon the Messenger of Allaah. I bear witness that there is no deity worthy of worship other than Allaah, and I bear witness that Muhammad is His Servant and Messenger.

As to what follows:

In your hands is a new print, which I present to you, my Muslim sister, hoping that Allaah will benefit you by way of it. I present to you a treatise that is small in size, yet very extensive by way of what it carries of guidance and advice; particularly since this advice is from the practice of the Messengers:

Nooh عليه السلام said to his people:

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُكُمْ وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

"I convey unto you the Messages of my Lord and advise you; and I know from Allaah what you do not know."

[Soorah al-A'raaf 7:62]

Hood عليه السلام said:

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾

"I convey to you the Messages of my Lord, and I am a trustworthy adviser for you."

[Soorah al-A'raaf 7:68]

Saalih عليه السلام said:

﴿لَقَدْ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

النَّصِيحِينَ﴾

"Indeed, I have conveyed to you the message of my Lord, and have advised you but you do not like those who advise you."

[Soorah al-A'raaf 7:79]

Shu'ayb عليه السلام said:

﴿لَقَدْ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَى

عَلَى قَوْمٍ كَافِرِينَ﴾

"Indeed, I have conveyed to you the Messages of my Lord, and I have advised you, so how could I grieve over a disbelieving people?"

[Soorah al-A'raaf 7:93]

Advice is a pillar of the religion as is narrated in *Saheeh Muslim*¹ and in *Al-Bukhaaree*.²

Upon the authority of Aboo Ruqayyah Tameem ad-Daaree, who narrated that the Messenger of Allaah ﷺ said:

"The religion is sincere advice." We said, "To whom?" He said, "To Allaah, to His Book, to His Messenger, and to the leaders of the Muslims and the common-folk from amongst them."

Jareer ibn 'Abdullaah offered his allegiance to the Prophet upon the establishment of prayer, the payment of charity, and sincerity towards every Muslim.³

'Abdullaah ibn al-Mubaarak, when he was asked about which of the actions is best, replied, "Sincerely advising for the sake of Allaah."⁴

¹ *Musnad* - a chain of narration reaching the Prophet ﷺ specifically mentioned in its entirety.

² *Mu'alaq* - with a disconnected chain of narration

³ This is narrated by the two *Shaykhs* (Al-Bukhaaree and Muslim) from the narration of Jareer ibn 'Abdullaah.

For this reason, I wanted to offer this advice to my sisters in *Islaam*, since writing about the affairs of women and what is specific to them has been requested of me. It has been requested from me that I write concerning the affairs of women and what is specific to them.

So my response is that the Shaykh Mustafa – may Allaah reward him with good – has preceded me in this matter, so it is not necessary to present something which has already been presented, but rather our purpose is benefiting *Islaam* and the Muslims. My efforts in this final period concerning this treatise consist of revision and adding very little to it. I ask Allaah ﷻ to count this endeavor from my good deeds and to bring about benefit by way of it. All praise is due to the Lord of Creation.

Written by:

Umm 'Abdillaah al-Waadi'iyyah



An Encouragement to Remain Sincere and Benefit from the Time



Imaam al-Bukhaaree ﷺ collected: 'Abdullaah ibn Maslamah told us that Maalik informed us upon the authority of Yahyaa ibn Sa'eed upon the authority of Muhammad ibn Ibraaheem upon the authority of 'Alqamah ibn Waqqaas upon the authority of 'Umar ﷺ that the Messenger of Allaah ﷺ said:

« الْأَعْمَالُ بِالنِّيَّاتِ، وَلِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ حَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ حَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. »

"Verily, actions are according to their intentions and a person will be rewarded only for that which he intended. So the person whose migration was for the sake of Allaah and His Messenger, then his migration was for the sake of Allaah and His Messenger; and the person whose migration was for the acquisition of some worldly goals or in order to marry a woman, then his migration was for the sake of whatever he migrated for."⁵

Indeed, I advise myself and you to fear Allaah ﷻ, privately and publicly, and that we make our actions solely and sincerely for the noble Face of Allaah, and that we do not put forth a single action from the actions of *Riyaa'* or haughtiness, and that we hold fast to our Religion. Indeed, we are all held responsible in front of Allaah ﷻ.

Then in the *Saheehayn* (*Saheeh al-Bukhaaree* and *Muslim*) from the prophetic narration of 'Adee ibn Haatim who reported that the Messenger of Allaah ﷺ said:

⁵ *al-Fath* 1/135

⁴ The source for the narration of Ibn al-Mubaarak is *Jaami' al-Uloom wa al-Hikm* page 80.

[Soorah al-Ahqaaf 46:3]

Rather, He has prepared us for a tremendous affair.

Allaah the Exalted says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allaah) did not create the *Jinn* and mankind except that they should worship Me.”

[Soorah adh-Dhaariyat 51:56]

Worship in the 'Arabic language consists of obedience and submissiveness; it is said in the 'Arabic language that it is a path that is paved (*Tareeq Mu'abbad*),⁷ which means it is made accessible or clear.

The legal definition of worship, as described by Shaykh al-Islam Ibn Taymiyyah: It is a comprehensive term for everything that Allaah loves and is pleased with from the statements and actions, including the apparent from amongst them, as well as the hidden.

However, it is as though we have been created for this world – for eating, drinking, playing, and amusement – because we do not establish what Allaah desires from us. Indeed, we hasten towards what opposes our purpose. So let us not play in this world; for indeed our lives are extremely short.

Certainly, the poet was correct in his statement:

العمر أقصر مدة من أن يضيع في الحساب

فاغتنموا ساعاته فمروها مر السحاب

“One's age is too short, to be wasted on worldly acquisition

⁷ Translator's note: The term used here to explain the linguistic context of the word 'Ibaadah or worship in the 'Arabic language is *Mu'abbad*. I have translated *Tareeq Mu'abbad* here as a path that is paved in order to better suit the context of the given expression. However, in actuality *Mu'abbad* here means something that is linguistically closer to the English word subjugate, which might better help the English reader to understand the connection between the two related words and the example of the author.

﴿مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَكْلُمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ، فَيَنْظُرُ أَئِمَّنَ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.﴾

“There will be none amongst you except that his Lord will speak to him, and there will be no interpreter (Turjumaan)⁶ between them. He would look towards his right and would not find anything except what he has put forth (of his deeds), and he would look towards the left and would not find anything except what he has put forth. He would look in front of himself and would find nothing but Fire just before his face. So protect yourselves against the Fire even if it were with a half of a date.”

The protection of one's self from the Fire is the result of *Taqwa*, which is comprehensive term that entails obeying Allaah and obeying His Messenger.

Moreover, Allaah has not created us in play:

Allaah the Exalted says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

“Did you think that We had created you in play, and that you would not be returned to Us?”

[Soorah al-Mu'minoon 23:115]

Allaah the Exalted says:

﴿مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى﴾

وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ﴾

“We did not create the Heavens and the Earth and all that is between them except in truth, and for an appointed term. But those who disbelieve turn away from that which they are warned.”

⁶ The interpreter (or *Turjumaan*) is the one who uses one language to express the meaning of another language.

The Preservation of the Tongue and its

Superiority



Allaah says:

﴿وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهَرَهُ وَبَاطِنَهُ﴾

“And He has sufficiently bestowed His blessings upon you,
(both) apparent and hidden.”

[Soorah Luqmaan 31:20]

From amongst these blessings is the tongue that Allaah honored His servants with and by way of it, he may express himself.

As in the statement of Allaah the Exalted:

﴿الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ﴾

“The Most Merciful! Taught the Qur’aan, created man,
and taught him eloquence.”

[Soorah ar-Rahmaan 55:1-4]

He ﷻ also says obliging His servants since He has favored them with the tongue:

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۖ وَلِسَانًا وَشَفَتَيْنِ﴾

“Have We not made for him two eyes? And a tongue and
two lips?”

[Soorah al-Balad 90:8-9]

The tongue can raise the status of its possessor to the highest of levels; this occurs when it is used for that which is good like supplication, the recitation of the Qur’aan, calling to Allaah, teaching, and whatever is similar to this. In other words, whenever it is used for that which pleases Allaah ﷻ.

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It can also lower its possessor in status because of it to the lowest of the most abase people; this occurs when it is used for that which does not please Allaah ﷻ.

Allaah the Exalted says concerning the people of Paradise that they will ask the people of the Fire:

﴿مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾

﴿وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ۚ وَكُنَّا نَخُوضُ مَعَ الْخَاطِبِينَ﴾

﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۚ حَتَّىٰ أَتَانَا الْيَقِينُ﴾

“What has caused you to enter Hell? They will say, ‘We were not of those who used to pray, nor did we used to feed the poor; and we used to speak falsehood with vain talkers. And we used to deny the Day of Recompense until there came to us that which is certain (death).’”

[Soorah al-Muddathir 74:42-47]

The perspective from which we understand this verse: This verse explains how speaking falsehood vainly is from the reasons that caused them to enter the Fire.

Ibn Katheer said concerning the statement “And we used to speak falsehood with vain talkers,” meaning we used to speak concerning that from which we had no knowledge. Qataadah said, “Every time someone goes astray, we would go astray along with them.” [The end of the cited passage]

From the narration of Aboo Hurayrah that the Prophet - may the peace and blessings of Allaah be upon him and his family - said:

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا،

يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ

اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي جَهَنَّمَ.»

“Indeed the servant (of Allaah) may utter a word which pleases Allaah without giving it much importance, and because of that Allaah will raise him in degrees. Similarly, certainly the servant